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CHRISTIAN LIFE AND THEOLOGY. Or the Contribution of Christian Experience to the System of Evangelical Doctrine. By FRANK HUGH FOSTER. Chicago: Revell, 1901. Pp. ix + 286. \$1.50.

THIS book consists of the *Stone Lectures* given before Princeton Theological Seminary, 1900. It is a study of Christian experience with the endeavor "to ascertain first what Christian experience really is, and then what naturally flows from it in the way of fundamental views of God, man, and salvation." The "ultimate fact" of Christian experience is found to be "the permanent choice of duty as such," as this is wrought by the personal power of God. From this central fact the doctrines of God, of the person and work of Christ, and of the church are developed, with an interjected chapter on "The Scriptures and Church History as Sources of Christian Experience Outside of the Individual."

The real purpose of the work is to meet Ritschlianism in its own field and to ground the orthodox system of doctrine on the basis of Christian experience. Opinions will differ as to whether this end has been attained. The book well emphasizes the importance and clearly states the task of the study of Christian experience, and is pervaded with a deep devotional spirit. The following defects may be pointed out: (1) There is no distinction between Christian experience and the rational explanation of this experience; this failure gives the term a varying significance. (2) In the emphasis laid on knowledge there is no distinction between knowledge which demands proof and intellectual assent, and that which demands an attitude on the part of the will. (3) The interest in grounding the orthodox system as a whole warrants the suspicion that its deduction from Christian experience is not thoroughly scientific.

E. A. HANLEY.

CLEVELAND, O.

THE UNACCOUNTABLE MAN. By DAVID JAMES BURRELL. Chicago: Revell, 1901. Pp. 310. \$1.50.

THIS volume contains twenty-nine sermons. The title of the book is the subject of the first discourse. The topics discussed in all the rest are both popular and important. Such sermons as, "What Would Jesus Do?" "The Potter and the Clay," "The Perfect Law of Liberty," "The Privilege of the Strong," "Back to Christ," and "Church Unity," catch and hold the attention by virtue of the living, practical questions unfolded in them.

These sermons deserve high rank. The preacher's thought is incisive and suggestive. It is clothed in a style clear and terse. Those who heard these discourses could not have failed to understand what was urged upon them, and to be deeply impressed by it. In every paragraph we find the accent of conviction. The preacher evidently unshakably believed what he said. He spoke out of the depths of his experience. What he had seen and felt he declared. He is familiar with the Scriptures of both Testaments, and often quotes from them with rare aptness and felicity. He is also broadly read in literature, and lays it under tribute to the cross of Christ. Sometimes, indeed, his quotations, especially from the poets, seem to us excessive.

His style is also direct. He is a real preacher. His discourses are not essays, but genuine sermons. He talks straight to his audience. Hence he is often interrogative, asking questions that grip the conscience.

At times he is dramatic, just as the Scriptures are. He has a sermon on John the Baptist, the title of which is "A Tragedy." He first presents the *dramatis personae*, and then follow five scenes. The effect is cumulative. We feel at each step an increase of power and impression. And the lessons which flow from the tragedy form the fitting and forceful climax.

The preacher is at times spontaneously humorous, which is an element of power; but his sermons are marred by an occasional sarcasm which is a little too bald and obtrusive. Moreover, here and there through these sermons are found Latin phrases which could have no other effect on the average hearer than to obscure the preacher's thought. Sermons so good ought to be freed from even these petty faults.

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CHRISTIAN ORDINANCES AND SOCIAL PROGRESS, being the *William B. Noble Lectures* for 1900. By WILLIAM HENRY FREMANTLE. Boston: Houghton, Mifflin & Co, 1901. Pp. 278. \$1.50.

THIS volume is a welcome emphasis upon the social character of Christianity and its ordinances. Social progress is the end held up as the aim of sacraments, church organization, creeds, and pastoral work. Broad common-sense and high and exact scholarship mark the pages, and render these lectures notable in every way. Those who